

BERKELEY BAPTIST
DIVINITY SCHOOL
LIBRARY

THE

BURMA NEWS



MAY, 1936

FROM THE AMERICAN BAPTIST MISSIONS IN BURMA

William M. Young, D.D.

We have lately had a cable announcing the passing away of our old comrade, Rev. Wm. Young. When we first came out to Mongnai in 1893, we were associated with Mr. Young and Mrs. Mix, both of whom have now passed over to the other side, so that we realize more than ever that "old things are passing away," and as we look at the changes taking place in Mongnai, with the old Mission houses pulled down and the new school building nearing completion, that "all things are becoming new." Starting in Mongnai, God has led us each to work in very different places, and as one looks at what has been accomplished in these forty years, one can only say, "What has God wrought?" Through Mr. Young's work in Kengtung and China, thousands have been brought into the kingdom. That is a great record, even if we allow for the number who have to be subtracted as having been brought in by a mass movement which they did not fully understand. Finer even than the record of the number however, I think, is the wonderful spirit of devotion that always marked Mr. Young as an outstanding evangelistic missionary. Few can stand by his side in this respect. Never was any place too isolated; never any jungle trip too hard; never any danger too threatening to cause his heart to quail, or his devotion to falter. That has seemed to me one of the finest parts of his long life. He was not popular with the Chinese officials, and living as he did in a district where it is a common occurrence for people to be ambushed and killed, I often wondered how he escaped the consequences of any illwill there might be. In this connection I might cite two instances where I think we can feel that "the angel of the Lord encampeth about them that fear him, and delivereth them."

In one village their party was attacked, and Mr. Young told me himself, that he saw one man, three times in succession level his gun at him and pull the trigger, and each time the gun failed to go off. Then in disgust the man pointed it up into the air and snapped it, and the charge exploded.

At another time, the Chinese had arranged with some of the Was, that they were to ambush and kill Mr. Young. The Was were promised a sum of money which was attractive and nothing loath to earn money in any way with which they were quite familiar, the ambush was set, and the arrival of the party awaited. At a given signal a volley was to be fired and all was in readiness. But when the party came and went, nothing ever happened, for the one who was to have given the signal, was seized with astonishment and trembling, he saw the Christians in the midst of white robed attendants. These things, which could be paralleled with other times and other people, are a beautiful reminder that we are under not only the marching orders, but also under the comforting protection of Him who has told us "Lo I am with you always."

I came to have a personal affection for Mr. Young, for though many times we differed, and he emptied me the vials of his wrath, I came to realize that such happenings were only the reverse side of his goodness. He was so enthusiastic about his work, and so determined to carry it on in what seemed to him the best way, that if anyone differed from his view, he felt that he must oppose such differences with all his might and he conscientiously acted as he felt. Sometimes this led to amusing situations. Once when I was specially under his displeasure, we both happened to be on furlough at the same time. I was invited to meet the Board in Northfield, and when

ved, found that it had been
nged that I should room with
Young. This was quite natural
e we were both Shan missionaries,
of course the question arose in
mind as to what should be done.
oon decided that since I had
ing at all against Mr. Young.
eed do nothing, so I went up to
room to find Mr. Young there.
received me with all the warmth
long lost brother, and we chatted
y with full hearts concerning the
k so dear to us both. This I
k will show that his opposition at
time was not based on personal
ing, and it was things like this
made it easy to bear even bitter
osition at times, with both admira-
and affection for the real man
nd such things.

will be one of the things that I
l look forward to in Heaven: the
ting with him and laughing over
e of the things in which we
understood each other at times.
last meeting on earth was one in
ch he felt that I had been able to
him much, and I shall not
et how real a refuge and strength
was to him, as he poured out his
before the throne of grace.

A. H. Henderson.

the words of Isaiah in the 54th
ter, "Enlarge the place of thy
and let them stretch forth the
ains of thine habitations: spare
lengthen thy cords, and strengthen
stakes; For thou shalt break forth
the right hand and on the left;
thy seed shall inherit the
tiles,"—this is my text. And
subject is William M. Young,
late pioneer missionary on the
tier of Burma.

asmuch as it has been my privi-
during the last ten years to have
ed north and south, east and west,
the section which is the scene
Mr. Young's life's labors, I am

urged, by my own soul, to write a
word of appreciation and admiration
for the work accomplished by him.
Mr. Young was literally a pioneer.
He pushed the frontiers of our
Baptist Mission work some two
hundred miles eastward from the
Salween to the Mekong River, along
a five hundred mile front that
extended from the Siamese Border
of Kengtung State on the South to
an imaginary line about twenty-five
miles north of the Tropic of Cancer
in the province of Yunnan. The
pioneer work of this approximately
100,000 square mile advance was
carried on by him almost single-
handed, but in his wake have sprung
up four authorised Mission Stations.
When he entered the area the number
of Christians could be counted on the
fingers of one's hands. When he left
more than 30,000 had accepted the
Christian Way as the Way of Life
as the result of his mission work.
Even Spurgeon could not list such a
host as that who accepted the Gospel
during his life-time as the result of
his Tabernacle work.

Thus it is that as I pursue Mission
work in this area that is no longer
pioneer in classification, as I climb
the hills and descend the mountains,
as I trudge along the hot roads of
the valleys or push my way through
thorny and leech infested jungle
paths, I am inspired with the
continually reoccurring thought "Mr.
Young went over these very roads
and paths many, many times, years
ago. He went in the years when
things were much more difficult than
now. And he always went on and
on—further and further—enlarg-
ing the tent of the Lord." Only those
who experience the unfriendliness of
these hot, uncivilized jungles can
appreciate the comfort of the knowl-
edge that another has endured and
conquered the obstacles now faced.
Thus Mr. Young in these past years
has become to me a man deserving

of great respect and admiration for the work he accomplished in the face of such odds. It is a great pity that the memoirs of his work have not been preserved. I remember that he was once asked to do this and his reply was that he thought God chose certain men to do certain things, but he did not feel that God led him to write books. Actually I think of him as a man who always faced forward. He watched the plow and the oxen, he never turned back. And now the reward of his fitness for the Kingdom is bestowed.

Mr. Young will never again walk in physical form over these Kengtung and Yunnan hills. But his soul marches on. The tenacity of spirit, the steadfastness of purpose, the endurance of body, and the zeal of the soul that Mr. Young ever exhibited will be for me a continuous beacon to encourage and strengthen as I carry forward the work in this field of the early pioneer. In his prayer life he seemed literally to grasp the hand of God. And may his unfailing faith and trust in God and His promises burn undimmed in the hearts and lives of us who follow in his footsteps.

R. B. Baker.

22-4-36.



Free From Our Virtues

It is not only our unrighteousness, but also our natural righteousness which leads us to judge our brother. Have you ever thought of that?... If I am naturally generous and my brother is stingy, I may not speak of it, but in my heart I judge him. Do you see? Our own natural virtues, those which we had before we were born again, cannot help but pass judgment on our brother, and so transgress the law of love.... We do not realise that they are part of the old man, and therefore must be dealt with at the Cross. But thank God, there is deliverance; and in the place of our own natural virtues, we need to have the virtues of Jesus Christ.

E. L. Hamilton.

A Baptist Union of India, Burma and Ceylon

Have you Baptists of India, Burma and Ceylon heard the news? Some of our people have longed and prayed for a Union of like-minded believers, Baptist and Mennonite, in this great land. Now on top of Centennial celebrations visited by both the President of the Baptist World Alliance and its Secretary, some definite plans are under way.

To Balasore, a town in Bengal Orissa near where Carey first stepped onto India's soil and in answer to a call from Baptists there, more than twenty delegates went in February, 1936. They came from Burma, from Assam and from many parts of India.

The delegates had a meeting where, after free discussion it was voted that such a Union is desirable. Next it was voted that a constitution should be drawn up similar to the one of the Baptist World Alliance which we read. After a sub-committee's report such a constitution was accepted. Next a panel of officers to act as a continuation committee was voted. Twelve participating Baptist bodies ratified the panel and these recommendations by April 1, 1937, the Union will be considered launched. It is hoped that the Union will hold its first meeting in 1938. It is hoped that a publication may be found created to serve the Union Baptist interests and that possibly the Union might invite the Baptist World Alliance to have a meeting in India some time in 1944.

The panel chosen was as follows:

1. *President* — J. B. McLaurin
2. *Vice-Presidents* — (1) V. Sword, (2) C. E. Chaney, (3) B. Mukerjee, (4) M. J. Ramanjuli, (5) To be selected by the Ceylon Baptist Union.
3. *Secretary-Treasurer* — C. Go Smith.
4. *Executive* — The above officers plus two ladies, one of whom at least

to be an Indian lady. (1) Miss V. ulbannamo, (2) Miss E. C. Wigner, 5. *Membership*—Secured by written application by Convention, associations, Missionary Conferences, councils, etc., or even Churches when membership cannot practically or conveniently be effected through a larger body, and by the payment of an annual membership fee of Rs. 5. Rev. J. B. McLaurin, the President of the Union, has taken up his duties in earnest and has issued a fitting appeal showing the prospects of service that could be rendered by that Union and asking all to join.

We believe that there will be an enthusiastic reception of this news in many quarters, but you can prove only by securing action by your largest local organization and then by sending a letter containing Rs. 5/- (or any larger donation) to your servant,

C. Goldsmith,
Jorhat Christian Schools,
Jorhat, Assam.

From Rev. J. B. McLaurin, D. D.,
President, The Baptist Union of India, Burma and Ceylon.

To our sisters and brothers of the Baptist Fellowship.

Grace and power and victory be with you, in God our Father, and the Lord Jesus Christ.

The worker for Christ in India, Burma and Ceylon of to-day is bombarded with many demands on his time and attention. He is compelled to be rigidly selective, he cannot turn aside to light his fires on every altar. Why, then, another call, this time to the Baptist Union of India, Burma and Ceylon? Is it worthwhile? We enthusiastically believe that it is, and that for more than one reason. We believe that it can be established and conducted with a call on time and money that will be hardly noticed, that it need not and will not interfere with the fullest co-operation with our sisters and brothers of the whole

family of Christ, nor be a hindrance to any more local movements among our people in furtherance of their work. The returns in understanding, in outlook, and in inspiration will be such that any effort required will be forgotten in the fulness of the result.

We must get acquainted with ourselves. After all, we have much in common, and that which we have in common is a heritage that has proved its worth not only in the West but in Asia and in India as well. Our often overdone individualism has robbed us of many a great uplift and lost us many an advance. We stand to gain tremendously by profiting by the faith and experience of one another.

There are many problems facing us that we should discuss and meet as a family. The whole question of our relationship to the other communions working with us in the Master's Vineyard cries out for united consideration. At present, we are, as a body, merely drifting,—a very dangerous position. We may drift into a scheme of union that we will wish later we were out of, or drift away from some wise unity in effort and expenditure that will cost not only us, but the whole of the Body of Christ, very dearly. Some of our bodies are engaged in conversations as to schemes of federal union, some are inclined to balk at any idea of real co-operation. Whatever we enter into, let us enter as a self-respecting partner, as a united body that knows its own mind. Many another question urgently demands our united attention. A closer-knit fellowship within ourselves will not necessarily mean a lesser readiness to make effective our essential oneness with all the family of Christ in this His great day, any more than it has with other denominations.

We must take seriously the question of effectively introducing our whole Baptist work in these lands to the Western churches. The story of

Mission work in limited areas is always acceptable, and a powerful influence in the home churches; and we should supplement this by united presentation of our work which would be overwhelming. Think what could be done in the way of a presentation of the mass movements, past and present; or the great work of Christian Education, backed up by such names as Serampore and Judson College. The mission movement has always been one of wide horizons, this has been one of its great appeals. In presenting our own appeal to the churches in the homeland—and let us not forget that our churches at home work and give, in the main, in the denominational framework—let us keep the horizons wide. The whole pageant of Baptist Mission work, past and present, in these lands is overwhelming in its appeal and inspiration, and can be presented with no hint of sectarianism, in a way to make our people go to their knees in gratitude to God for the part we have played in the common cause.

This will be headed up, naturally, in the proposed Baptist World Congress in India in 1944. Let us get a vision of what this may mean. The message of Carey and Judson, of Krishna Pal and Chowdhuri and Perayya, of the movements of the spirit of God in many places and among multitude of peoples, presented in pageant and song and speech, as well as the discussion of living themes—a distinctively missionary, prayerful gathering. Hundreds from Europe and America with the living drama of Indian Christianity before their eyes, and all the visits to our mission fields following! But finance and arrangements and place—Serampore or Rangoon or elsewhere? God knows. It would be one of the greatest links ever forged to bind together East and West in Christ. We are not of them that turn back, but of those who believe to the saving of the soul,—and of many souls. J. B. McLaurin.

Namhkan Hospital

Eighteen days in the Harper Memorial Hospital at Namhkam gives one a fairly good insight into the important work carried on there, and its great influence extending not only into its immediate neighborhood, but into far-off China. In this hospital there is no race or class prejudice, neither rich nor poor. The skill and services of the doctors and everything in the hospital is at the service of Shans, Kachins, Palaungs, Chinese, and any other group of people who may develop a need. Two or three major operations before noon is a common occurrence. Before entering the hospital I had heard from several Government officials, who were patients there, how much they had enjoyed every morning the beautiful part singing of the nurses and doctors at their devotions. I too enjoyed it and looked forward to it every morning.

Kachin Convention

One cannot help comparing the present with the past, and notice the progress achieved in one's own life time. Forty-four years ago I went to Namhkam in company with Dr. Hanson and Rev. W. W. Cochrane. At that time we went over the narrow and steep paths, up and down the mountain sides, covering about ten or twelve miles a day. This time we were able to go from Kutkai to Bhamo, a distance of one hundred and fifty-five miles, in our own cars, crossing the Shwhele River on a temporary bamboo bridge at Namhkam. Had there been a necessity we could have made this trip in one day. The occasion for going to Bhamo was the Tri-Annual Kachin Convention of the three Kachin fields, Bhamo, Myitkyina and Namhkam. Over five thousand Kachins assembled in the little village near Bhamo, some coming a distance of twenty days' marches. Over one hundred Kachins

avelled two days by Government
unch which Mr. Dudrow was able
secure through the kindness of the
puty Commissioner. The others
me over the hills in five days.

Great interest and enthusiasm was
own in the report rendered by M.
obbin of the progress of the work
Sumptra Bum. This work was
ken up by the Kachin Convention
ree years ago, and is now supported
d directed by them. Since then
velling houses, dormitories, and a
hool building have been erected,
d two teachers are there now
ported by the Government. The
nverts baptised during the year have
ined the newly organized church at
umptra Bum, so that including
uthai there are really five Kachin
ission Stations.

The report of the Bible Training
chool showed that the Kachins are
ving it their very liberal support.
even young people finished the two
ears' course during the past year,
d received a certificate. The giving
these certificates to those who
ssed the examinations and obtained
ertain grade during the past two
ears, also to those who had gone to
e school before this, was one item
n the program of Monday evening.
The visitors to this Convention were
rs. H. W. Smith and Dr. H. O.
Wyatt. It was nice for us to be
gether with these and our fellow
achin missionaries, and to talk over
e problems which confront us and
ur hopes and plans for the future.

Now we are enjoying the company
f our summer visitors, Miss Laura
ohnson and Miss Hattie Petheram,
d also our visitors who come
ddenly and leave quickly. There
ere Dr. Wyatt, Mr. Dudrow, Dr.
d Mrs. Cady and Dr. and Mrs.
ates. Dr. and Mrs. Chaney are
oming to us in May and we expect
e Englands in June. These short
sits are made possible by the fine
ads, and we are glad to see these

good friends. They enjoy with us the
cool breezes of Kutkai, and climb with
us to the top of the mountain in our
backyard, from which we can see
other mountains, and the very inter-
esting looking rocks which jut out
seemingly right from the plain. A
fire in the grate feels good and looks
very wonderful in the evening, and
we thank God every day for His
goodness to us in every way, and
especially because we are permitted
to work in His vineyard here in
beautiful Kutkai.

The Geises.



To an Eye Stone Creature

*(This is a kind of snail with a
lovely stone-like door which it closes
when danger comes near).*

Poor little denizen of ocean shore,
I take you from your home in rocks
and sands,
And hold you in **my** greedy cruel
hands,
But you have shut your little lovely
door.
And you shall see your tidal home
no more,
For I shall send your jewel to far
lands,
Because we giants love its golden
bands,
Forgetting what has vanished to
deplete.
Your eye is not an eye but jewel
bright,
And what protects you is great
man's delight.
You die to give it, and have we the
right,
To take you from your home so
ruthlessly,
And for our pleasure to wrest from
the sea,
A life for fancy howe'er strong we
be?
By a Maungmagon Marauder.

A Judson Story

In Sandpoint, Idaho, I met a lady, the wife of a Presbyterian minister who related to me a most interesting story. She said her father was first mate on the vessel in which Adoniram Judson once came to America. This man, Mr. Adam Pinkerton, with another sailor were converted under the preaching of Dr. Judson while en route. The sailor was baptized on ship-board, but the mate, being Scotch and therefore Presbyterianistically inclined, refused immersion. When they came to land, Dr. Judson presented each of them with a Bible which was inscribed by himself and Mr. Pinkerton's is in possession of the family at the present time. Mrs. John Willan, the daughter who told me of this experience, said her father was ever after a very ardent religious worker. On a later trip, Mrs. Judson with her children came on the ship with this mate, but Mrs. Willan was unable to recall which Mrs. Judson it was.

An Itinerant Missionary.



Letter

Dear Burma Friends,

You are now all hieing away to the hills for your hot season vacation. We in Canada are just saying, "good-bye" to a very severe winter, and glad we are to hear the robins, telling us that spring is near.

Just a week ago the dear sister whose illness hastened my departure from Burma passed onward to her heavenly home. She had her wish to go quickly before she was helpless and a care for anyone. A severe heart attack of two hours, just at bedtime took her from us. The old home seems empty indeed with her loved presence gone but we rejoice with her that there is no pain in the land to which she has gone. She has left fragrant memories for all who have known her here.

Now my thoughts will turn more frequently to Burma. Thus far they have centred around the old home and the dear sick sister. There has never been any questioning since leaving Burma as to what God's will was for me this year. My heart is full of thanksgiving that I have been home to meet the needs here.

May the needs of Burma be met and may God's richest blessing rest on the work you are all doing for the extension of the Kingdom there.

Minnie B. Pound
Aylmer, Ontario, Canada



Linguistic Survey

Some years ago Mr. Taylor recorded a number of records for the Linguistic Survey of Burma. These records may be purchased from the Gramophone Co., Dum Dum, but only with the permission of the Burmese Government. I ordered records from Dum Dum, expecting to receive only those of the tribes in Myitkyina, but instead they sent 38 records of different tribes and refuse to accept these if returned as they claim they were specially pressed for me. I shall be glad to sell to anyone interested any of the following records at Rs. 2-4 each.

STORY OF THE PRODIGAL SON

Burmese	Kachyung
	Palaung
Arakanese	Taungthu
Mon	So, Chin
Red Karen	Pwo Karen
Sgaw Karen	Shan
Bwe Karen	Mokwa Karen
Hkun	
(Kengtung)	Kada Karen
Padaung Karen	Deko Karen
Wewaw Karen	Kachin
Maru	Lisu
Tangwa	Intha
Damru	Tavoyiam
Kangtha	Laing
Yaw	

Two Karen	Two Stories
Sgaw Karen	Poems
Shan	The King
Mon	Two Pieces
Red Karen	A Tradition
Kachin	Great Flood
Daingnaw	Three Men and a Snake
Pala Palaung	A King's Dream
Kalaing Pun	Invitation To Nat
Kangtha	Story
	L. A. Dudrow.



Stand Still and See

"I'm standing, Lord.
There is a mist that blinds my
sight.
Steep, jagged rocks, front, left, and
right,
Lower, dim, gigantic, in the night,
Where is the way?
"I'm standing, Lord.
The black rock hems me in behind.
Above my head a moaning wind
Chills and oppresses heart and
mind,
I am afraid!
I'm standing, Lord.
The rock is hard beneath my feet,
I nearly slipped, Lord, on the sleet.
So weary, Lord, and where a seat?
Still must I stand'?"
He answered me, and on His face
A look ineffable of grace,
Of perfect understanding love,
Which all my murm'ing did
remove.
"I'm standing, Lord.
Since Thou hast spoken, Lord,
I see.
Thou hast beset; these rocks are
Thee;
And, since Thy love encloses me,
I stand, and sing!"

Betty Scott Stam.



The Law of the Lord was given to be
obeyed—to know it and not to do it is to
be under the greater condemnation.

Rev. J. C. Carlisle.

John and Betty Stam *

A little book, "John and Betty Stam, Martyrs," by Lee S. Huizenga came into my hands recently. It is a tribute to the consecrated lives of two young China Inland Missionaries.

As one reads the book one is impressed by the early home influences which came into the lives of both Mr. and Mrs. Stam. Mrs. Stam's struggle and victory, when she was facing the matter of being willing to go to Africa to minister to the lepers, is expressed beautifully in a poem she wrote called "Stand Still and See," which is printed elsewhere in the NEWS. About this time she wrote her father: "I surrendered **my** all, even my inmost motives, so far as I know to God's control." Mr. Stam at graduation from Moody Bible Institute in his address said: "Let us remind ourselves that the Great Commission was never qualified by clauses calling for advance only if funds are plentiful and no hardship or self-denial involved. On the contrary we are told to expect tribulation and even persecution but with it victory in Christ. Our way is plain. We must not retrench in any work which we are sure is in His will and for His glory."

The Stams met their death at the hands of the Chinese Communists after less than three years of service. But the inspiration and devotion of their lives have so challenged other young people that literally hundreds have offered themselves to the service of Christ to take the place of the Stams. They being dead, yet speak.

Marian H. Reifsneider.

*John and Betty Stam, Martyrs—
Zondervan Publishing House, Cloth.
75 cts.

Moulmein Karen

Several of us stayed in Moulmein this hot season, for various reasons. Some scattered for a short time, but are getting back. Also the Tenth Standard folks are gathering their wits for their belated exams.

April was my first month at the Asylum. Things seem to move smoothly, and plans are being made for a resident doctor and more room for patients. A happy and co-operative spirit is found there. May it continue.

Mizpah Hall has closed its year, with a smaller deficit on May 1, than last year, although we repaid to Government Rs. 500, and did not draw on reserve funds. We consider that quite a feat. The staff have eagerly and loyally carried on in the face of serious obstacles through what may be the most difficult year for that school.

Soon after the Karen Association voted to join the Burmans and others in receiving the Convention, a well seemed imperative. An old friend of school and mission is paying for it as a memorial. It was the cause of anxiety, long days, and wakeful nights for nearly three weeks, the heavy, untimely rain causing many a fall of earth, and one discouraging morning the twenty-four men walked out on us, "as the hole is hopeless." It did look bad, but now is finished, and produces abundance of bright, clear water. We shall have enough for all purposes, even if our Municipal supply is discouragingly inadequate.

A village pastor was getting discouraged. His letter sounded as if his work was a failure. His baby had been ill a month, and a concerted action on non-Christian leaders to ostracise the Christians was in full blast. Six of us made a visit there, conferences were held, and some non-Christians showed unusual courage in standing up and

telling the truth, when such an act might be costly. The baby and her mother are in hospital, doing well, a better spirit is in the village, and the pastor is courageously getting ready his year's work. We are proud of him

A Karen girl from a Buddhist family wanted to become a Christian. She believed in the Lord Jesus Christ but if she were baptised her folks would disown her. She persisted, and was baptised on the last Sunday in April, a happy, courageous disciple of Jesus. She is now seeking work to care for herself, as she may not return home.

Some of our teachers have just returned from our "Local Maymyo" where those, who cannot afford to go to Upper Burma may get training in the Bible and in methods of Christian work. About sixty attended.

"Finally brothers, pray on for me, that God's word may run swiftly and be glorified as in your own case." II Thess 3:1.

A. J. Weeks,
Moulmein Karen.



Baptist Union of India, Burma and Ceylon

Constitution

(As accepted at Balasore on Feb. 16, 1936.)

1. *Name:* This Union shall be known as the Baptist Union of India, Burma and Ceylon.

2. *Aims and Objects:* The aims and objects of this Union shall be to show the essential oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service and co-operation among its members; but this Union may in no way interfere with the independence of the churches and assume the administrative functions of existing organizations.

3. *Membership*: Any Union, Convention, Association or local Union, or any Church (whose affiliation with a larger body is not practicable), or any Conference of foreign missions, shall be eligible for membership on written application and on payment of a membership fee of not less than Rs. 5/- annually.

4. *Officers of the Union*: The officers of the Union shall be .

(a) President.

(b) Five Vice-Presidents.

(c) A Secretary-Treasurer.

5. *Executive Committee*: The above officers shall constitute the Executive Committee with the addition of two members on the understanding that the Executive shall contain at least two ladies of whom one at least shall be Indian.

6. *Powers of the Executive Committee*: The Executive Committee shall have power:

(i) To fill vacancies in the offices other than those of President and Vice-Presidents, and in the Committee of the Union. In the event of the death of the President, or his failure to act, the Executive Committee is authorised to select one of the Vice-Presidents to discharge the functions of President.

(ii) To fix the time and place of the general meeting of the Union unless these have been determined by the Union in general meeting, and to make necessary arrangements therefor, including the preparation of the programme.

(iii) To nominate for appointment by the Union in general meeting a nominating Committee, and a business Committee to serve during the sessions of the general meeting.

(iv) To appoint such standing or special Committees as it may deem necessary, and to determine their duties.

(v) To transact the business of the Union between general meetings.

(vi) To arrange local regional or general Conferences if and when it considers these desirable.

7. *Meetings*: The Union shall assemble in general meeting ordinarily once in three years.

8. *Representation in General Meeting*: Each body represented in the Union may appoint messengers to the general meeting on a basis to be determined by the Executive Committee.

9. *Finance*: Each constituent Union, Convention, Association, Church or Conference within the Union shall pay a membership fee, and shall also be invited to furnish its share of the budget as drawn up from time to time by the Executive Committee.

10. *Amendments*: No change shall be made in the Constitution except by a two-thirds majority of those present and voting at a general meeting after at least three months' notice of the proposed action.



Field Secretary's Travel Report (Continued from 1935 June "News," Page 100.)

1935.		
July	24—26	Thonze and Zigon.
Aug.	7—9	Toungoo.
Sep.	18—20	Pyapon.
Nov.	14—16	Maubin.
"	17	Left Rangoon.
"	18—19	Mandalay.
"	20—21	Maymyo.
"	22	Sagaing.
"	24	Meiktila.
"	25	Rangoon.
Dec.	13	Left for Bhamo.
"	15—21	Bhamo.
"	22	Left for Myitkyina.
"	24—26	Myitkyina
"	27—	
1936.		
Jan.	2	Trip to Sadone.
"	3—11	Trip to Sumpraboom.
"	12—14	En route to Rangoon.
Mar.	7	Pegu Karen Association.
"	8	Thonze and Tharra-waddy.
"	14—15	Pegu.

Field Secretary.

Burma Budget

I am sorry to have to report further concerning appropriations in gross. Last year we received Rs. 110,000/- in gross, this year we received a cable announcing appropriations of Rs. 110,000/- and we were greatly surprised and pleased that we had received the same amount as the year before. On the basis of that cable the Reference Committee adopted the allotments for the New Year which were not printed in the March Reference Committee Minutes because the appropriations for the Woman's Board had not yet been received and we wanted to print the allotments for both Boards in the same Minutes. But since the Reference Committee, the Financial Sheets have come in which explain the cable which was so misleading for us. For example, one item in the Rs. 110,000/- was Rs. 4000/- for Bana or work in China, which does not belong to appropriations in gross. The cable was the total for appropriations in gross and China and other specifics with the result that the June Reference Committee will have to make a further adjustment of about Rs. 8,500/- in our allotments. It will be exceedingly difficult to do this. We need your prayers and your patience

that we may make the wisest possible adjustment under the circumstances.

The Burma Mission has been wonderfully loyal through these years of decreasing Funds and has co-operated in a splendid way in the matter of accepting the division worked out by the Reference Committee. This further cut is bound to affect most of you but we are certain of your continued sympathy and co-operation as a Mission in our task as your Reference Committee.

Very sincerely yours,

F. S.

I shall be away in Kutkai during the month of May. Letters addressed to the Field Secretary will be opened at the office and if it is routine matter, will be attended to by Mr. Daniel, otherwise it will be forwarded to me. Letters addressed to my name alone or marked "Personal" or "Confidential" will be forwarded to me at Kutkai unopened.

F. S.



Sailed

On April 16, by S. S. *Khandalla* for home via the Straits, Mr. J. B. Money and Mr. and Mrs. S. V. Hollingworth and daughter.

On S. S. *Karoa*, on April 23rd, Rev. B. C. Case for U. S. A. via Singapore.

BURMA MISSION DIRECTORY

Field Secretary — Rev. & Mrs. C. E. Chaney, D.D.

Office: 121D Mission Rd., Rangoon Tel. Address: "Baptisma"

Mission Treasurer — Miss O. A. Hastings Tel. Address: "Ambaptreas"

BURMAN MISSION

Rangoon
& Mrs. G. D. Josif, Ed. D.
Mary I. Laughlin
Mary D. Thomas

Toungoo
Rev. & Mrs. L. B. Rogers

Pyapon

sein
Grace Maine

Thonze
Rev. & Mrs. J. T. Latta

Henzada
Miss Inez Crain
Rev. & Mrs. Cecil Hobbs

Bulmeim
R. F. Christopherson
C. Hesselstine
Mildred Mosier

Pyinmana
Mr. & Mrs. Wm. H. Cummings
Rev. & Mrs. J. M. Smith

Meiktila

voy
& Mrs. M. L. Streeter

Prome
Rev. & Mrs. E. B. Roach, D.D.
(Retired)

Maymyo
Rev. Ernest Grigg (Retired)
Miss Laura E. Johnson

sein
& Mrs. L. W. Spring

Mandalay
Miss Marion Reifsneider
Miss Alice Thayer
Miss Lucy Wiatt

Mogok
Rev. & Mrs. A. C. Hanna

Pegu
Rev. & Mrs. M. C. Parish

SGAW KAREN MISSION

Rangoon
Marion Beebe

Henzada
Rev. & Mrs. A. C. Phelps

Tharrawaddy

Bulmeim
Charity Carman
& Mrs. A. J. Weeks

Shwegyin

Tavoy
Miss Gertrude Anderson

sein
Clara Tingley

Loikaw
Rev. & Mrs. Lester Raney

raunglebin
H. V. Petheram

Toungoo
Rev. & Mrs. H. I. Marshall, D.D.

PWO KAREN MISSION

ubin
& Mrs. E. T. Fletcher

KACHIN MISSION

Bhamo
Rev. & Mrs. J. M. England

CHIN MISSION

Sandoway

sein
C. L. Conrad

Namkham
Rev. Mrs. Geo. J. Geis (in charge)

Thayetmyo
Miss S. T. Ragon (Retired)

SHAN MISSION

unggyi
& Mrs. C. R. Chartrand
& Mrs. C. H. Heptonstall
(Retired)
& Mrs. A. H. Henderson
(Retired)
Rachel Seagrave

Myitkyina
Rev. & Mrs. L. A. Dudrow

Tiddim
Rev. & Mrs. J. H. Cope, D.D.

mkham

Kutkai, N. S. S.
Rev. & Mrs. Geo. J. Geis (Retired)

Haka
Rev. & Mrs. C. U. Strait, Th.D.

ngtung
& Mrs. R. B. Buker
& Mrs. R. S. Buker, M.D.

LAHU AND OTHER HILL TRIBES

Monglem China (P. O. Kengtung)
Rev. & Mrs. Vincent Young
Rev. & Mrs. Harold Young
(Lashio)

MON MISSION

Moulmein
Rev. & Mrs. R. Cummings
Miss Martha J. Gifford, M.D.
Miss Selma Maxville
Miss Grace R. Seagrave, M.D.

Lem
& Mrs. H. C. Gibbens, M.D.
(Retired)

Pangwai
Loimwe (P. O. Loimwe)
Rev. & Mrs. J. H. Telford, Ph.D.

(CONTINUED ON BACK PAGE)

BURMA MISSION DIRECTORY

(CONTINUED)

JUDSON COLLEGE

Rev. & Mrs. G. S. Jury, Ph.D.
Dr. & Mrs. J. Russell Andrus, Ph.D.
Mr. & Mrs. J. F. Cady, Ph.D.
Mr. & Mrs. Gordon E. Gates, Ph.D.
Mr. & Mrs. S. H. Rickard, B.A.
Miss Marian Shivers, M.A.
Rev. & Mrs. Wallace St. John, Ph.D.
Mr. & Mrs. D. O. Smith, M.A.
Miss Eloise Whitwer, M.A.

INSEIN THEOLOGICAL SEMINARIES

Rev. & Mrs. V. W. Dyer
Rev. & Mrs. W. E. Wyatt, D.D.

TELEGU, TAMIL AND URDU MISSIONS

Rangoon
Rev. & Mrs. H. O. Wyatt, M.A., Th.D.

MISSION PRESS

Mr. & Mrs. H. W. Smith
Miss O. A. Hastings

SCHOOL FOR MISSIONARY CHILDREN

Taunggyi
Mrs. B. N. Allen
Miss E. M. Taylor

ENGLISH WORK

Rangoon Immanuel Church

Maymyo
Rev. E. Grigg

Moulmein

Miss H. M. Good
Miss A. L. Prince
Miss Hazel F. Shank

RETIRED

Miss J. G. Craft, Maymyo
Mrs. I. B. Elliott, Maymyo
Rev. Ernest Grigg, Maymyo
Rev. & Mrs. H. C. Gibbens, M.D., Loile
Rev. & Mrs. Geo. J. Geis, Kurfass
Rev. & Mrs. A. H. Henderson, M.D., Taunggyi
Rev. & Mrs. C. H. Heptonstall, Taunggyi
Miss L. B. Hughes, Taunggyi
Mrs. J. B. Johnson, Taunggyi
Miss A. E. Long (Assam) Maymyo
Miss J. E. Parrott
Miss H. Phinney, Kalaw
Miss R. W. Ranney, Kalaw
Miss S. T. Ragon, Thayetmyo
Rev. & Mrs. E. B. Roach, D.D., Proma
Mrs. A. E. Seagrave, Rangoon
Miss Agnes Whitehead, Taunggyi

ON FURLOUGH

Miss Rebecca Anderson
Rev. & Mrs. G. E. Blackwell
Miss L. P. Bonney
Rev. & Mrs. E. Carroll Condict, D.D.

Rev. & Mrs. B. C. Case
Mrs. C. L. Conrad
Miss Irene Daleen
Miss Ida W. Davis
Mr. & Mrs. F. G. Dickason, B.A.
Rev. & Mrs. H. E. Dudley
Miss Nona G. Finney
Miss A. B. Grey, M.D.
Mr. & Mrs. P. K. Hackett
Miss F. Faith Hatch
Miss Helen Hunt, M.A.
Rev. & Mrs. H. E. Hinton
Mr. & Mrs. Sidney V. Hollingworth
Miss Cecilia Johnson
Mr. & Mrs. Walter L. Keyser
Rev. & Mrs. C. L. Klein

Miss Nellie Lucas
Miss P. Meader, M.A.
Mr. J. B. Money
Miss Violetta Peterson
Miss Mary L. Parish
Miss Beatrice Pond
Mr. & Mrs. Gordon S. Seagrave, M.D.
Rev. & Mrs. Walter D. Sutton
Rev. & Mrs. G. A. Sword
Miss Gertrude Teele

RETIRED OR NOT IN ACTIVE SERVICE

Miss Kate Armstrong
Miss Lucy Austin
Mrs. Walter Bushell
Rev. J. E. Case
Rev. H. P. Cochrane, D.D.
Mrs. L. W. Cronkhite
Rev. & Mrs. J. E. Cummings, D.D.
Mrs. B. P. Cross

Rev. & Mrs. A. C. Darrow, D.D.
Miss Bertha Davis
Mrs. D. C. Gilmore
Mrs. R. Halliday
Rev. & Mrs. E. N. Harris
Mrs. O. Hanson
Mrs. E. W. Kelly
Rev. & Mrs. J. McGuire, D.D.
Mrs. L. H. Mosier
Mrs. C. A. Nichols
Miss M. B. Pound
Rev. & Mrs. J. C. Richardson, D.D.
Rev. & Mrs. H. E. Safford
Miss Anna H. Smith
Mrs. E. O. Stevens
Mrs. F. P. Sutherland
Mrs. H. H. Tilbe
Miss Louise Tschirch
Mrs. W. F. Thomas
Miss Thora M. Thompson
Mrs. E. Tribolet